towards (to use the language of Butler) particular external things of which it hath always a particular idea or perception, towards these external things themselves, distinct from the pleasure arising from them. These are not in themselves either virtuous or vicious. But it should he noticed that they are all excellent in themselves, and in admirable adjustment to the state in which the Author of our being has placed us. Anterior to the abuse which may be made of them, they are of the most beneficent nature, and eminently fitted to promote the welfare of the individual, and of society at large. The mere possession of them, however, does not constitute any one virtuous; it proves merely the wisdom and benevolence of Him who hath planted them in our natures.

In now proceeding to consider some of these principles of action, we shall not be at pains to make a very nice or subtle analysis of them. It is possible that a refined analysis might resolve some of those about to be enunciated into simpler elements; we look at them in the obvious forms which they assume in the actual operations of the mind. It is of little consequence to the object in view, whether they be original principles, or the natural and necessary result of original principles. It is enough that they be found in the human mind, naturally and intuitively, and anterior to any exercise of the human will producing them.

I. There are the APPETITES.

"This class of our active principles," says Dugald Stewart, "is distinguished by the following circumstances:—(1.) They take their rise from the body, and are common to us with the brutes. (2.) They are not constant, but occasional. (3.) They are accompanied with an uneasy sensation, which is strong or weak, in proportion to the strength or weakness of the appetite. Our appetites are three in number—hunger, thirst, and the appetite of sex. Of these, two were intended for

the preservation of the individual, the third for the continuance of the species ; and without them, reason would have been insufficient for these important purposes/' He adds, " Our occasional propensities to action and repose are in many respects analogous to our appetites."

Had it been our object to point out instances of design in the works of God, these appetites, connecting as they do the bodily